CHIEF EPISODES IN THE HISTORY OF UTAH

YOUNG

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CHIEF EPISODES IN THE HISTORY OF UTAH

BY

LEVI EDGAR YOUNG

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LEVI EDGAR YOUNG

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TO HARRIET AND JANE

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PREFACE

This little book is a collection of pen pictures of some of the important events in the history of Utah. They are written as they have been told to the children of the schools and to my own little girls who have sat and wondered at the trials and sorrows of their grandfathers and grandmothers. My hope is that they will inspire a love for history in the hearts of the children of this state.

Being a grandnephew of the great Mormon leader, Brigham Young, I have had access to the most important material concerning the Mormon people. I feel a great desire to make use of this material in putting before the world a detailed study of the Mormons and their work. If the public enjoys these little sketches, I shall feel encouraged to tell at greater length the dramatic story of my people.

LEVI EDGAR YOUNG.

The University of Utah,
August, 1912.

CHIEF EPISODES IN THE HISTORY OF UTAH

BY LEVI EDGAR YOUNG

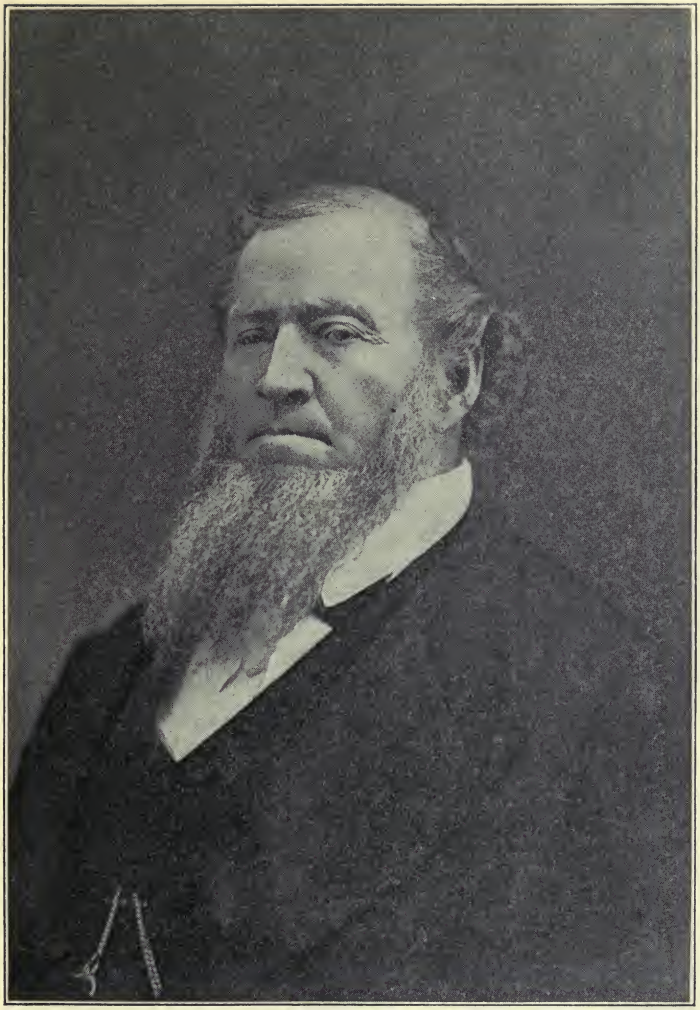
FOUNDING OF SALT LAKE CITY

The first permanent settlement in Utah was made at Salt Lake City by a band of Mormon Pioneers from the State of Illinois. This was July 24, 1847. During the winter of 1845–46 the Mormons were making extensive preparations to leave their city of Nauvoo, in the State of Illinois, and to make homes somewhere in the Far West. Their leader had been killed, their property ruined by people not of their religious faith, and, convinced that they could not make a home in Illinois, they had but one recourse—they could move to new lands farther west. Could one have looked into a typical Mormon home in Nauvoo during its last months of life and activity, he would have seen the women making tents and wagon covers, stockings and bedclothes; and the men busy preparing timber for wagons and gathering all kinds of old iron for horseshoes and wagon tires. The Mormons collected all the wheat, corn, bacon, and potatoes that they could, and exchanged their land for cattle, horses and wagons. On February 10, 1846, the first teams crossed the Mississippi and in a few weeks Nauvoo was deserted.

The Mormons slowly wended their way across the territory of Iowa and established Winter Quarters on the banks of the Missouri, nearly opposite Council Bluffs. Here they sojourned during the winter of 1846–47. They

built seven hundred log cabins and one hundred fifty dugouts. Even during that winter they maintained a school. At Winter Quarters and Kanesville, the two chief camps on the Missouri, about twelve thousand people were gathered during that winter. Many died of cold and hunger, for the season was severe; but the thing most feared, Indian hostility, was averted and they could still thank God that affairs were not so bad as they might have been.

The first company of pioneers under Brigham Young left Winter Quarters in April, 1847. There were one hundred forty-three men, three women and two children. They struck off due west and upon reaching the Platte River continued along its north bank. Until they reached the foothills of the Rockies they traveled a level, grassy country. The company was well organized. Every morning at five o'clock the bugle was sounded to awaken the camp. All assembled for prayers, then took breakfast, and the second bugle was sounded when the company began the march. They traveled about twenty miles each day and at seven o'clock evening prayers were said, after which the "brethren and sisters" gathered around the fire and sang songs, accompanied by the band which Brigham Young had organized at Winter Quarters. Every Sabbath day was strictly observed. In June they reached the Black Hills and Fort Laramie. From here they followed the Oregon trail through South Pass to Fort Bridger. Here they were given some idea of the kind of country in the vicinity of the Great Salt Lake, but as to the fertility of the soil everyone was doubtful. From Fort Bridger the party went through Echo and Emigration to Salt Lake Valley. Orson Pratt, Erastus Snow and others were sent ahead and entered the valley of the Great Salt Lake July 21st. They explored some parts, and on the 23d staked off land and turned the waters of City Creek onto the soil. This was the beginning of irrigation in



BRIGHAM YOUNG

the West. The main company under Brigham Young arrived July 24th, and it is out of respect for him and the main company that this day is taken as Utah's natal day.

It is interesting to read some of the accounts written at this time concerning the journey of the pioneers and the settlement of Utah. Among the most interesting journals

THE PIONEERS IN ECHO CANYON

are those of Erastus Snow, Wilford Woodruff and Orson Pratt. The following is a short extract from the journal of Erastus Snow:

"Monday, August 2, Brother Henry Sherwood commenced surveying the city and the public square in the southwest part was selected for the fortress. This week I was detailed to take charge of herding all our stock and seven men were selected for herdsmen. Others were set to watering fields and sowing our turnips. Others were to get out timber for log houses and a strong company was

organized to make adobes. To those unacquainted with adobe buildings, I will say that they are very common in New Mexico and other sparsely timbered countries. Adobes are bricks made of

SCENE IN EARLY UTAH

SCENE IN MODERN UTAH

gravel and soil and dried hard in the sun instead of being burned with fuel."

The pioneers settled on the present site of Salt Lake City. The first camp was made about where the Knutsford building now stands at the corner of Third, South and State Streets on the banks of a fork of City Creek. On Sunday, the 25th of July, all the people assembled for religious worship. During the first week some exploring was done, and by August 26th eighty-four acres of land had been plowed and planted in corn, potatoes, beans, buckwheat and turnips. A city was laid out and surveyed. At a conference held August 22d, it was decided to call the town Great Salt Lake City. Those were busy days. The men made adobes, built a stockade which they called the Old Fort, hauled timber from the canyons and made plows and harrows. The three women were kept very busy cooking.

Wilford Woodruff says in his journal:

"We have accomplished more this year than can be found on record concerning an equal number of men in the same time since the days of Adam. We have traveled with heavily laden wagons more than a thousand miles over rough roads, through mountains and canyons, searching out a land as a resting place for the saints. We have laid out a city two miles square and built a fort of hewn timber and of sun dried bricks or adobes. This fort encloses ten acres of ground, forty rods of which are covered with block houses."

After the first company, headed by Brigham Young, left for the Rocky Mountains, extensive preparations were made for others to follow. The "First Immigration," so-called, consisted of 1,553 souls under the command of Parley P. Pratt. It left Winter Quarters July 4, 1847. The people were well organized into companies of 100 wagons, these again into companies of fifty and ten respectively, each with its captain or commander. There were 580 wagons, 2,213 oxen, 124 horses, 887 cows, 358 sheep, 35 hogs,

and 716 chickens. This company arrived in Salt Lake City on September 19th. By the end of the year, some 4,000 people had settled in the valley of the Great Salt Lake.

In one of the old Juvenile Instructors, you will find a good description of the first winter in Salt Lake City, written by one who experienced its hardships. He says:

RIO GRANDE DEPOT, SALT LAKE CITY

"The pioneers after their arrival laid the foundation of a fort and erected a number of houses which they left for those who came in after them to occupy. Some of these were constructed of adobe, others of logs. The adobes were much longer than is the fashion now. They were eighteen inches long and proportionately wide and thick. The fort was called the Old Fort and it stood on what is now known as the Sixth Ward Square.[1] When the companies which followed the pioneers came into the valley, additions were made to the south and north of the fort, which were called the South and North Forts. They were connected with the Old Fort

[1]This is the park near the Rio Grande depot now called Pioneer Square.

by gates and each of them had gates through which the people went to and from their fields. The houses were built close together with the highest wall on the outside. This formed the wall of the fort. The roofs sloped toward the inside and all the doors and windows were on the inside so as to make the houses more secure

JOHN CRISMON'S GRIST MILL
Where the Lafayette School Now Stands

against attack. Not having had any experience in this climate, and supposing from the appearance of the ground in the summer and fall that it was very dry, they made the roofs of the houses very flat. The result was that nearly every house leaked during the first winter. But that first winter was a mild one, which was most fortunate for the people, for neither their food nor their clothing was of such a character as to enable them to endure very cold weather. Many were without shoes and the best covering they could get for their feet were moccasins. Their clothing, too, was

almost exhausted and the skins of the goat, deer and elk which they could procure were most acceptable for clothing, though far from pleasant to wear in the rain or snow."

It was a winter of hard work and careful planning. Flour was doled out by weight to each family, sago and thistle roots were eaten, and now and then the hunters brought in a little meat. Those who were in want had to be helped, but everyone was willing to share with his neighbor. In the late autumn of 1847, Charles Crismon built a gristmill on City Creek and the wheat brought to the valley by the immigrants was ground; but there was no bolting cloth, so the bran and shorts had to be eaten with the flour.

Says one of the pioneers:

"The beef used during the winter was generally very poor. Most of the cattle had reached the valley late in the season, and then had to be worked hard to prepare for winter. Of course, they had no chance to improve in flesh. Butter and tallow were in consequence very scarce, and the people craved them. There was nothing that could contribute to sustain life that was wilfully allowed to go to waste. If an ox mired and was too poor to get out he was killed and his carcass used for food. Big gray wolves came down from the mountains in March, 1848, and killed several of the cattle which were feeding on the east bench in sight of the fort. Those parts of the meat which the wolves had not torn were used for food."

THE GULLS

The winter finally passed and in the spring of 1848 the pioneers planted five thousand acres of wheat. The prospects were good for a big harvest and the people were very happy. The plowing and planting had been done with care. Immigrants were arriving from the east almost every day, and their souls were touched with gladness as they looked

for the first time upon the "land of promise." A large tract of land had been sown to wheat that it might at harvest time be gathered into a general storehouse for the use of the people in time of need. Much rain fell during the spring, and the indication for a fruitful yield could not have been better.

During the last week in May, however, a report became prevalent that black crickets were attacking the wheat fields just north of the city. At first the rumor caused little commotion, but within a week the crickets had spread to neighboring fields and in a few days the devouring horde swept over the entire valley, leaving neither blade nor leaf in their path. Men and women turned out en masse to fight the pest, driving them into ditches or burning them upon piles of reeds, striving in every way to beat back the devouring host; but all in vain. The black pest increased as days went on. A terrible fear swept through the hearts of the people. The women and children cried with fright. Hundreds of immigrants were expected that summer, and as a rule they reached the valley with very little food. If this crop were destroyed they must all starve. A day of prayer and fasting was appointed, for the people had great faith in God.

What happened then has been regarded as a miracle ever since by large numbers of the people of Utah. From the shores and islands of the Great Salt Lake came the gulls, myriads of these snow-white birds, with wild cries winging their way. A new fear arose in the minds of the people as they saw the birds alight in their fields, a fear that another foe had come to complete the destruction of their growing grain. Their joy may be imagined when they saw the gulls pounce upon the black crickets and gorge themselves, returning again and again to the repast. The people gazed in amazement upon the birds and their beneficent work. No

wonder it seemed to them a sheer miracle from heaven, a direct and convincing answer to their prayers. For six days the destruction went on, and on the evening of the sixth day, which was Sunday, these winged deliverers quietly flew back to their island homes in the bosom of the Great Salt Lake.

To this day the people of Utah are grateful to the birds. Indeed, the State Legislature has passed a law forbidding anyone to harm a gull. Just as the eagle is the emblem of our country, so the gull is the emblem of our state. As the eagle stands on our national shield, so the gull appears on the main piece of the great silver service given by the state for use on the battleship Utah.

The crops had not been entirely saved, so the following winter was a starving time for the people. They were put upon short rations and many were reduced to such straits that they dug roots for food and boiled them together with hides that had been used for roofing the cabins. In February, 1849, the bishops of the various wards took an inventory of the bread stuffs in the valley and officially reported that there was little more than three-fourths of a pound for each inhabitant. But despite the suffering no one died of starvation, and no one grew disheartened.

THE FORTY-NINERS

To the settlers of Utah, the migration of the gold-seekers to California was a boon and blessing. They brought boots and shoes, carts and wagons, ginghams and woolen goods, which they sold cheap to lighten their load on the last hard stage of the long journey. They bought horses of the settlers, paying as much as two hundred dollars for a horse or mule that before their coming there was no market for at all. The Frontier Guardian says:

"For a light Yankee wagon sometimes three or four heavy ones would be given in exchange, and a yoke of oxen would be thrown in at that. Common domestic sheeting sold from five to ten cents per yard by the bolt. The best of spades and shovels sold for fifty cents each. Vests that cost one dollar and fifty cents in St. Louis were sold at Salt Lake for thirty-seven and a half cents. Full chests of joiners' tools which sold in the East for one hundred

EMIGRANTS PASSING THROUGH SALT LAKE CITY

fifty dollars were sold in Salt Lake for twenty-five dollars. Indeed, almost every article could be bought at a price fifty per cent below the wholesale price in eastern cities."

Again, it seems Providential that just when the resources of the Utah pioneers were at the lowest ebb, when they most needed help, these emigrants on the way to California should flock to their city, eager to dispose of the very goods that the pioneers most needed. Many enterprising eastern men,

upon hearing of the influx to the gold fields of California, determined to go there and took with them large stocks of merchandise for which they expected a ready sale in the new gold camps. They little realized the hardships of the journey, and, upon reaching Salt Lake and discovering that the hardest part of the trip was still ahead of them, they were glad to dispose of their stock for anything that it would bring. Particularly were they anxious to obtain mules and horses, the very things that the Utah people could best spare. In the churches of that time, many a fervent thanksgiving went up to God for the aid that had been brought to the people by the Forty-Niners.

THE HANDCART COMPANIES

One of the saddest episodes in the history of Utah is the story of the Handcart Companies. Every year thousands of people from Europe and America gathered at the Missouri River points enroute to Utah. There was the center of their church organization which to them was Zion. To Zion they would go in spite of everything. How to bring so many people across the plains was a problem. There was not money enough to provide transportation by wagon for such a multitude, so Governor Young hit upon a unique plan. In a letter of 1855 to Franklin D. Richards, he says:

"I have been thinking how we shall operate another year. We cannot afford to purchase wagons and teams as in times past. I am consequently thrown back upon my old plan—to make handcarts and let the emigration foot it, drawing with them the necessary supplies and having a cow or two for every ten. They can come just as quick, if not quicker and much cheaper. Since they will not have to wait for the grass to grow, they can start earlier and escape the prevailing sickness of mid-summer which annually lays so many of our brethren in the dust. A great

majority of them walk now even with the teams that are provided and have a great deal more care and perplexity than they would have if they came without teams. They will need only ninety days rations from the time of their leaving the Missouri River. Indeed, since settlements now extend up the Platte, less will suffice. The carts can be made light and strong, without a particle of iron, and one, or if the family be large, two of them, will bring all that the family will need upon the plains."

MAIN STREET IN 1860

The plan was put into operation in the spring of 1856 and worked well for those companies that started early enough to reach Salt Lake City before winter. In the early autumn of 1856, three large companies of nearly 500 people each, arrived in the valley of the Great Salt Lake. They had tramped more than 1,300 miles from Iowa City to Salt Lake City, drawing their supplies in handcarts. Children, as well as their fathers and mothers, walked, and many of them had neither shoes nor stockings during the latter part of the journey. For pluck and endurance this is a record that has never been equaled.

Five companies in all undertook the journey that first year; but the two that started latest had a dreadful time. James G. Willie commanded one and Edward Martin the other. They had been delayed in leaving the Missouri River and were caught in the piercing blasts of winter on the Platte and the Sweetwater. Many of the emigrants little realized the length of the journey to Utah and for this reason they were ill prepared to face the rigor of winter on the plains. Some of the handcarts broke down; sickness and lack of proper food dispirited the marchers and the knowledge that they were far from Zion disheartened many of the women and children. Thinly clad and poorly fed they labored on and on and when they were put upon half rations before more than half the journey was completed, despair seized them. The company under Edward Martin made a camp in a ravine between the Platte and the Sweetwater in the latter part of October. Food became so scarce that the marrowless bones picked up from the prairie were boiled for soup. Says one of the survivors of that company:

"I cried for bread and meat every day, but nothing could be given me to soothe the gnawings of my hunger."

To understand why the earlier companies suffered less from lack of food than those which crossed the plains in the fall, you must recall that the buffalo was a migratory animal, starting from Texas and the Southland as early as grass appeared in the spring and grazing northward all summer. At the time when the first three companies crossed the plains the buffalo herds were there. Indeed, they were sometimes so numerous as to impede the progress of the pilgrims. But by the time the companies of Willie and Martin came the buffaloes had moved northward to their fall range in Montana. This explains why the great plains would be teeming with animal life when one traveler crossed them

and absolutely bare of game when another made the journey.

The October Conference was in session at Salt Lake City when Brigham Young received word of the sufferings of the emigrants on the plains. He immediately sent a company of the strongest men with wagons and supplies under the

BEE HIVE HOUSE AND EAGLE GATE IN 1859

command of Joseph A. Young. This rescue party found the two companies in a most miserable condition, fed them and brought them to Salt Lake. That is, they brought in the survivors, for two hundred fifty of those devoted pilgrims had died on the plains. Nearly all the deaths that must be charged against the handcart scheme were suffered by these two companies. During the four years extending from 1856 to 1860 more than four thousand emigrants crossed the plains in this manner and the total number of deaths was less than three hundred.

We who have never suffered greatly may sit in our com-

fortable homes and moralize about the fanaticism that could impel men to take their wives and children on a tramp of thirteen hundred miles over deserts and mountains infested with savages and traversed by dangerous streams. Especially is it marvelous that any would dare to attempt such a journey with such simple equipment. But we must all admit that their simple faith in the watchful care of their Heavenly Father is an admirable thing and worthy of imitation. Let us also remember that all great achievements have as their motor power some such sublime faith. Finally, it is certain that the handcart experiment would have been a success had common sense been permitted to temper their zeal and to keep at Iowa City until the following spring the two companies that did not get ready to start in time to complete the journey before winter.

SPREADING OUT

From an epistle issued at Salt Lake City by Brigham Young in March, 1849, we quote the following:

"We are about to establish a colony of about thirty families in the Utah Valley, about fifty miles south. We hope soon to explore the valleys three hundred miles south and also the country as far as the Gulf of California with a view to settlement and to acquiring a seaport."

This gives the keynote to the expanding policy of the Mormon leader. Every fertile valley was to be settled, even to the seacoast. Almost every fertile valley of what is now Utah was settled by families picked by Brigham Young for that task. From north to south in a straight line along the western foot of the Wasatch Range and the High Plateau settlements stretched from Richmond to St. George. In every case Brigham Young directed the settlement and picked the families. Little was left to chance. Just as to-day

in starting a new herd the careful farmer will take none but thoroughbreds, so Brigham Young in founding the infant settlements, carefully selected the best and strongest for the pioneer work. Probably no less rigorous policy would have succeeded. No weaklings could conquer the desert, the Indians, the wild animals, the extremes of climate,

WHERE THE UTAH HOTEL NOW STANDS

and stay in those lonely valleys, hundreds of miles from the nearest white settlement, long enough to bring water upon the land and change the desert into the oases that these settlements are to-day. Colonists went clear into the northeast, where Green River sweeps around the eastern escarpment of the Uinta Mountains, and founded Vernal, Ashley and Jensen, where Ashley and his old trappers were wont to revel. Strangest of all, Francis Hammond, at the direction of Brigham Young, dared to lead ten families away to the southeast across Grand River and to settle

among the sand dunes and box canyons of the San Juan. There his descendants are to-day, rich in herds and happy in their limitless domain.

THE UTAH HOTEL, SALT LAKE CITY

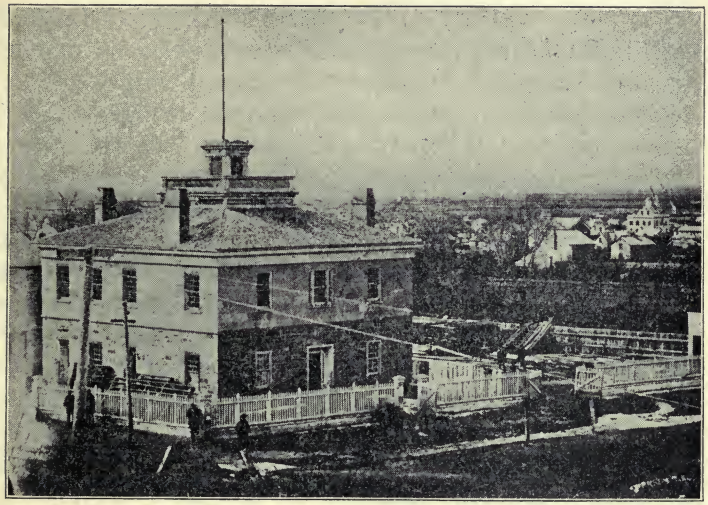
Brigham Young directed the colonizing of the valleys of Utah and, coming as he did from New England, he understood full well the old English form of village or town government. The old English town was the most democratic and best form of local government known in the world. The people used to meet in their meeting house and discuss all affairs pertaining to the town. At these town meetings the citizens determined what schoolhouses should be built, what fences should be made, what canals should be dug, what bridges should be constructed. They also elected officers

to oversee the affairs of the town. Each citizen had a vote. It was a pure democracy. It was peculiarly like the old Puritan town meeting of New England in that no distinct line was drawn between religious and civil affairs. The same meeting might vote to build a schoolhouse and a church, or to discipline a back-sliding church member or a town official. This is always likely to be the case when the entire community is of one religious faith, particularly when they are developing a new country. In most parts of Utah there is still more connection between religious and civic matters than in other sections of the country; but the old simple days when they were attended to in the same meeting or mixed up in the same resolution, have disappeared with the pioneer conditions.

Like all people who build homes in a new country, the Mormons had to make laws and form a government for themselves. Since they had children to educate and were chiefly engaged in farming, their first laws pertained to schools, water supply, roads and bridges. The first act passed by the Legislative Assembly of the Provisional State of Deseret was one levying a tax for the building of roads and bridges and the second act provided for the establishment of schools. As early as 1850, the University of Deseret was established by an act of the Legislative Assembly. However, the people were poor and there were many demands on their scanty funds, so the University had a precarious and checkered career for several years. It was housed at one time in a private residence and at another in the old Council House, which stood where the Deseret News Building is now. In 1870, it took up the Old Wilkins Hotel as its abode, which it abandoned in 1881 for buildings of its own. These buildings are now used by the Salt Lake High School and the Old Wilkins Hotel has become a knitting factory. The State University of Utah with a campus of

90 acres, several good buildings, over a thousand students, a teaching staff of more than fifty and a large permanent endowment is the successor of the old University of Deseret. The name was changed in 1892.

You must remember that this land belonged to Mexico at the time when the Mormons settled here. It was ceded



OLD COUNCIL HOUSE WHERE DESERET NEWS BUILDING NOW STANDS

to the United States in 1848 as a result of the Mexican War. Congress was slow to organize this remote land into a territory and to give it a regular government; so the people had to make a provisional government of their own. They organized the State of Deseret, copying the legislative, executive and judicial offices with which they had become familiar in the eastern states; and asked Congress to admit this new state to the Union. Congress, however, instead of granting their petition, organized the Territory of Utah,

in 1850, and Brigham Young, who had been elected by the people Governor of the Provisional State of Deseret, was appointed by President Fillmore Governor of the new Territory of Utah.

WARS AND RUMORS OF WAR

The policy of Brigham Young and the early settlers of Utah in dealing with the Indians was modeled on that of William Penn and the Quakers. Brigham Young said: "It is better to feed the Indians than to fight them," and this policy was followed quite generally. What trouble occurred was the result of friction between hotheads, both white and red. The leaders on both sides deprecated war and on all but two occasions avoided serious trouble. Chief Washakie of the Shoshones once told the United States Indian Commissioner that the Mormons would share forever the Happy Hunting Grounds of the Indians; "for," said he, "they feed us instead of fighting us."

The first great trouble came in 1853 and lasted for almost two years. It is known as the *Walker War*. Walker was a chief of the Utes who, with his brother, Arropine, and a numerous band was encamped at the mouth of Payson Canyon in July, 1853. The Indians ranged far, fishing and hunting, and one day a small party of them caught some fish in Spring Creek just outside of Springville. A squaw entered the cabin of a settler on Spring Creek and proceeded to barter some fish for some flour. The wife of the settler gave her about two pounds of flour for the fish—a small price for today, but we must remember that white flour was a luxury then. When the squaw showed her bargain to her lord and master, he knocked her down and beat her shamefully. The settler could not bear to see even an Indian woman abused, so he interfered and whipped the brave.

The squaw meanwhile got up, seized a hatchet, and struck the white man a vicious blow on the head. At this critical moment two Indians came running up, one of whom had a gun. While he maneuvered to get into position to shoot the white man without hurting the Indian, the settler grasped the gun barrel. In the struggle that followed the old gun broke, the Indian keeping the stock, the white man, the barrel. With this he laid around him so strenuously that he killed one brave and put the rest to flight. They fled to Walker's camp, told of the trouble, clamored for vengeance, awakened the slumbering savagery of their comrades and Walker had no choice but to lead his angry bands to war.

For almost two years next following there was little planting or harvesting from Springville south. Payson was deserted. Nephi was in a state of siege. Spring City was destroyed. The people of Mt. Pleasant flocked to Ephraim for the protection of its fort. Manti became the center of operations for the whites. There gathered the bands of fighters and thence they proceeded to raid the strongholds of the Indians and drive them from the valleys. There was no pitched battle. It was a war of ambuscade and surprisal. The bands of white men were worn out chasing Indians that would not stand and fight like men. How the women and children felt is shown by the quaint statement of one of the women of Ephraim:

"We were afraid to go to bed at night for fear that we should wake up dead in the morning."

Brigham Young, who had great insight into Indian character and knew many of the secrets of Indian freemasonry and totem symbolism, met the Ute chiefs, Kanosh, Walker and Arropine, in council in 1854, and made a treaty of peace. But peace could not restore the hundreds of

fields, fences, houses, barns, and ditches that had been destroyed; the thousands of cattle, sheep, horses, hogs and chickens that had been lost; or the score of good men that had been killed. The development of Southern Utah was retarded by at least ten years by that year and a half of rapine. All that the Indians gained were a few presents given to their chiefs to bind the bargain. The whites gained Sanpitch (Sanpete) Valley, which was made over to Brigham Young by Chief Arropine at the close of the war.

CHIEF TABBY—OLDEST CHIEF IN UNITED STATES. BEEN CHIEF FOR 73 YEARS —AGE 105 YEARS

The second great trouble was caused by the attempt of the United States Government to drive the Utes onto a reservation. It is known as the *Black Hawk War*, because the Ute chief, Black Hawk, was the main disturber. In 1865 the most prominent Ute chiefs signed a treaty with the United States Commissioner agree-

ing to give up their claims to all other lands in Utah and to move to the Uinta Valley. The United States agreed that here they might hunt and fish and trade freely and that schools should be established for their children. Both Kanosh and Tabby, the two head chiefs, signed this treaty; but Black Hawk incited his bands to war, and during

VETERANS OF THE BLACK HAWK WAR—GARFIELD COAST BRIGADE

the two years, from 1865 to 1867, the Indian depredations in the southern part of the territory were the worst in our history. They raided the farms, killed the colonists, and drove off hundreds of horses and cattle. Bands of hardy volunteers met them in the open, chased them into their canyon strongholds, guarded the settlements and served as scouts for the militia and the regulars from Fort Douglas. It was a hard struggle, but the Indians were finally subdued and all of the Utes driven to the Uinta Reservation. Here the United States Government built

Fort Duchesne and established there a military post to patrol the reservation. This was recently abandoned when the opening of the reservation to settlement made the Indian post no longer necessary.

The coming of *Johnston's army* was the most distressing episode in the early history of Utah. It threatened to blight the budding state, but it, too, turned out to be a blessing in disguise. That you may understand how the trouble arose between the people of Utah and the Government of the United States, you must see clearly the great difference that exists between a territory and a state. You must remember that whereas the people of a state govern themselves, the people of a territory are ruled from Washington. The people of a state elect their own governor and judges. The people of a territory have their governor and judges imposed upon them by appointment of the President of the United States and their consent is not even asked. Sometimes the President will appoint to these high offices residents of the territory, as President Fillmore did in 1850; but more often these offices are given to some outside politician as payment for political services. When this is the case the highest offices in the territory are liable to be held by strangers who know little and care less about the people whom they rule. Every Western territory has suffered from this system. Oregon had a heart-breaking experience and Montana, in the early days, was more than once on the verge of anarchy. The alien governor and judges despised the wild Westerner as an uncouth boor; and the Western settler looked upon the alien ruler as a carpet-bagger. This was a very unfortunate situation and led to trouble in most of the Western territories but most of all in Utah.

Both sides were frequently rash and hot-headed. In those days religious differences led to rancor, unknown in our more liberal or less earnest time. Furthermore, there

was, during the Fifties, a spirit of suspicion and distrust throughout the entire land. Slavery troubles had led to open war in Kansas and chief among the pro-slavery men were the Missourians with whom the Mormons had had serious trouble a generation earlier. When President Buchanan appointed officers for Utah who were antagonistic to the people of Utah, both in religion and politics, the result could be only disorder. Such officials could not meet the people in a friendly spirit and the people did not and could not treat the officials with the respect due to their high office.

President Buchanan's judges were not in sympathy with some of the laws enacted by the people of Utah. There were some blue laws on the statute books which we should not think of passing today and which have no counterpart except in the blue laws of the Puritans of Massachusetts. There was one, for example, that made a man liable to a fine of twenty-five dollars for swearing. Some of the institutions, too, were peculiar and would not be upheld by the judges from the East. The Federal officers assumed a dictatorial tone which angered the people of Utah. Was not this their land, rescued by them from the desert and the savage at the price of blood and extreme hardship? Should they sit supinely by and see their independence trodden down by an upstart alien? Such hot counsels on both sides precipitated an open rupture between the Federal judges and the people of Utah. The judges found that it became increasingly difficult to exact the usual deference to the processes of law. The people, who had been perfectly docile while the law was administered by their own elected officers, now looked upon the procedure of the courts as so many shackles cunningly forged and put into the hands of strangers to bind them. The chasm widened. Governor Young took the side of his people. The judges called for his removal and claimed that the people of Utah had burned

the court records and put themselves in a state of rebellion. President Buchanan upheld his judges, deposed Governor Young, appointed an Indiana man, Alfred Cumming, his successor, and sent General Albert Sidney Johnston with an army of twenty-five hundred men to put down the "rebellion" in Utah.

The army left Fort Leavenworth in the spring of 1857, with more than two thousand head of cattle, hundreds of government wagons and thousands of pounds of rations. When the people received word of its approach, all was consternation. Governor Young assured the people that no harm should come to them and they organized an army for defense, which was placed under the command of Captain Lott Smith. He marched to Echo Canyon and fortified that defile, then went on to Green River and burned many of the wagons of the army. He carried hostilities no further. The army went into winter quarters at Fort Bridger. Before it resumed the forward march, Governor Cumming, who was a level-headed man, proceeded to Salt Lake City and met Brigham Young. In this interview the Mormon leader was assured that no harm should come to his people should they move back to their homes. Over 30,000 people had moved from Salt Lake City and the northern settlements, into the southern valleys, most of them stopping at Provo. This was during the winter of 1857–58. Their sufferings had been great and their sorrows almost beyond description. A survivor of that march, still living in Salt Lake City, who was then eleven years of age, says:

"We packed all we had in father's one wagon and waited for the command to leave. At night we lay down to sleep not knowing when word would come of the army which we thought was coming to destroy us. Mother went about the house placing everything in order and mending every bit of clothing we could find, for we knew that the time would come when we might be in great need of

food and clothing. There were seven of us children in the family. We put away all our playthings, for the days found us so frightened that all we did was to follow father and mother from place to place, looking into their faces for a word of comfort and a look of cheer. One morning father told us that we should leave with a large company in the evening. He said little more. There was packing and the making of bread. Along in the middle of the day father scattered leaves and straw in all the rooms and through my tears I heard him say 'Never mind, little daughter, this home has sheltered us, it shall never shelter them.' I did not understand him then, but as we went out of the yard and joined all the other people on the main road I learned for the first time that the city was to be burned should the approaching army attack the people. That night we camped on Willow Creek in the south end of the Valley and at ten o'clock every soul with bowed head knelt in prayer to God. As I dropped to sleep I heard my mother whispering that the Lord had heard our prayers and that our homes should not be burned. I cried and cried, but at last I dropped to sleep."

Peace came to the people. The army never molested them. It marched through Salt Lake City, without stopping, to Cedar Valley, about forty-five miles southwest, where it built Camp Floyd. During the two years that the soldiers stayed there, Camp Floyd was a fine market for the Mormon farmers. Governor Cumming took the oath of office and was beloved by the people. Many of the large wagons brought by the soldiers, together with harnesses and other useful equipment, were sold to the people for hay and flour. In fact, when the army left Utah to return to the East the people parted with them reluctantly and some of the soldiers deserted and remained in the territory. In Bancroft's History of Utah you will find the following interesting passage:

"During the march of the army, not a house was disturbed, not a citizen molested; and during its sojourn of over two years in the

territory, instances were rare indeed of gross misconduct on the part of the soldiery. The Mormons, who had been eager to fight the troops, were now thankful for their arrival. Many of the settlers were still very poor. They had a few cattle and a few implements of husbandry but little else of this world's goods, save their farms and dwellings. They were ill-clad and poorly fed, their diet consisting of preparations of corn, flour and milk, with beet molasses, and the fruits and vegetables of their gardens. Now they had an opportunity to exchange the products of their fields and dairies for clothing and for such luxuries as tea, coffee, sugar and tobacco."

LIFE BEFORE THE RAILROAD CAME

There were good roads in Utah even before the railroads came. You will remember that the old Spanish Trail from Santa Fé and Taos to Southern California, ran through Utah. After crossing Green River from the east, it divided, one branch running through Spanish Fork Canyon to Utah Valley and Lake, and the other through Emery Canyon to Sevier Valley and Lake. Thence it ran southwestward to Southern California. Just as the Spaniards used this trail to drive horses and mules from California to their ranches in New Mexico, so the Mormon Pioneers traveled it to and from California. They drove great freight outfits over it, for the merchants of Salt Lake City had much of their freight come by ship to San Bernardino, whence it was conveyed by wagon more than one thousand miles to Salt Lake City. Much of the stock for the Utah ranches came over this old trail from Southern California. There was a Mormon colony at San Bernardino which was established about the same time that Salt Lake City was founded. Many men still live in Utah who can tell you thrilling stories of adventure on the old trail, and narrow escapes from death through starvation, thirst or Indian attack. State

Street in Salt Lake City is the northern end of a great road that ran southward through Utah Valley, Nephi Canyon and Sanpete Valley to merge with the old trail in Sevier Valley. This was the great State Road and before the railroads came it was the main artery of commerce.

The Oregon trail proper ran almost two hundred miles

MAIN STREET, SALT LAKE CITY, IN 1861

north of Salt Lake City; but from its earliest history its chief branch was the Salt Lake trail, which ran from Fort Bridger through Echo and Emigration Canyons to the Salt Lake Valley. After the rush to California began, this became by far the most used trail. Indeed, after 1848, so large a part of the travel over the great trail had Salt Lake City for its objective, that the name Oregon Trail fell into disuse and the road from the Missouri River to the Far West came to be known as the Salt Lake Trail, or the Overland Trail. Over this road came most of the supplies for the Utah towns and many men still live in our state who

spent the entire summer making a single trip to the Missouri River and back. Now we can reach Omaha in thirty hours.

Not only freight but passengers came in wagons over the great trail. The Overland Stage, carrying mail and passengers, was duly advertised in the Deseret News as follows:

TRESTLE 235 FEET HIGH, BINGHAM AND GARFIELD RAILWAY

"Mail and passenger coaches between Independence and Salt Lake City will leave Hawkins Hotel in Great Salt Lake City and the Noland House in Independence on the first day of each month at eight A. M., stopping a short time at the following way stations, viz: Fort Bridger, Green River, Devil's Gate, Fort Laramie, Ash Hollow, Fort Kearney and Big Blue. Every facility and attention will be extended the passengers to render their trip speedy and comfortable. For further particulars, apply to the agents."

Salt Lake City was the center whence radiated freight and stage lines to all parts of the West. Great lines equipped with fine coaches and fast horses ran eastward to Denver, Independence, Atchison and St. Joseph and westward to Sacramento; while less pretentious stages went to the towns of Southern Utah and the mining camps of Nevada, California, Idaho and Montana. During the month of June, 1855, the Deseret News ran another interesting advertisement:

"The subscriber begs leave to inform the citizens of Utah that the United States mail coach for passengers and parcels, will leave Hawkins Hotel in Great Salt Lake City every Thursday at 6:00 A. M. and arrive at Manti every Saturday at 6:00 P. M. Will leave Manti every Monday at 6:00 A. M. and will arrive at Great Salt Lake City every Wednesday at 6:00 P. M. Passengers or parcels to Union, Draperville, Lehi, American Fork, Pleasant Grove, Springville, Payson, Nephi, Fort Ephraim, and Manti, will be carried on reasonable terms. John Daily."

We can reach Chicago now from Salt Lake more quickly than they could reach Manti before the railroads came.

We who read at our breakfast tables the news of what happened in London the evening previous, can scarcely imagine what it was to live in Utah before the coming of the telegraph and the railroad. While it ran, the pony express carried letters at amazing speed, but only the most important mail came by that expensive process. By far the larger

part came by stage, when it came at all. The early files of the newspapers are filled with complaints of the loss of mail and the abandonment of the mail sacks en route. It was no uncommon thing for heavy snows or high water to cause the stage driver to unload his mail sacks on the plains of Wyoming, hoping to pick them up a few months later when the roads were better. It was still worse with freight. The big freight outfits left the Missouri River points every spring as soon as the grass was high enough to furnish pasture and in the course of the summer arrived at Salt Lake. That was the only stock the merchant received during the year and if the supply was exhausted before you got around to do your shopping, you had to wait until the next year to get your hat or frock. Livingston and Kinkead, Gentiles from St. Louis, ran a large store in Salt Lake in those early days. They advertise in the Deseret News of August, 1855, as follows:

"Our first train of forty-six wagons, loaded with a very full and general assortment of new goods, will arrive here about the 15th instant, and we shall be prepared to open and offer for inspection and sale, a complete assortment of all the various goods in our line and at present in demand."

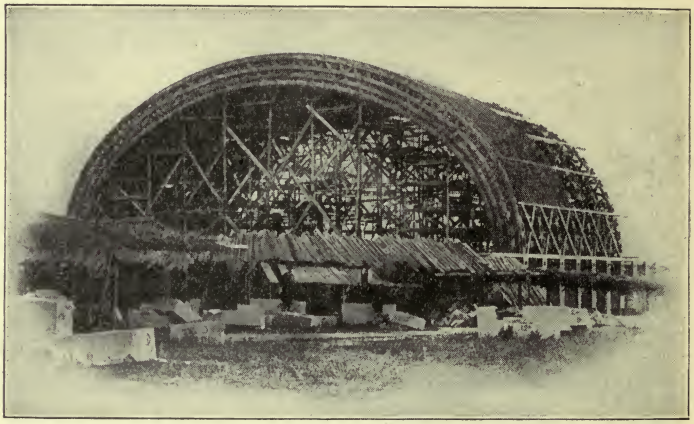
A community so isolated was naturally thrown upon its own resources for the necessaries of life. Since it was so hard to buy most things, the people had to make them, or, if this was impossible, they had to make substitutes. The men wore buckskin trousers and shirts and their sisters and mothers spun yarn and made mitts of wool or dressed the hides of beavers and made fine dress gloves. The women spun their own wool dresses, and men, women and children wore moccasins more than boots or shoes. Naturally, the first factories to be built were sawmills and gristmills. Tanning was begun in 1850, and by 1853 shoes were being made in Salt Lake City. This industry has developed into

the shoe factory of Z. C. M. I., which is the largest and most complete west of St. Louis. Necessity is the mother of invention, as Richard Margetts proved in 1855, when he made from old wagon tires a machine for extracting the juice from sugar cane. From that time molasses became a staple article of diet and the industry has grown until

THE SMELTER AT TOOELE

now Utah is the third state in the Union in production of sugar. Salt was needed always, and as early as 1847 the people would journey to the shores of the lake and obtain it by boiling the water in huge kettles. This was the beginning of the salt industry of to-day. From 1852 on, salt was shipped to California. The freighter would take a load of salt and bring back a load of manufactured goods or a drove of horses. As early as 1855 some of the great deposits of iron ore in Iron County were drawn upon and nails were

made, but not in quantities sufficient to supply the needs of the territory. Indeed, the great Tabernacle was built without the use of a single nail. A paper mill was built at the mouth of Cottonwood Canyon, but the industry soon died for lack of pulp timber to support it. The woolen mill at Provo, built in 1870, had a more prosperous career and is still flourishing. The following advertisement from the



BUILDING THE TABERNACLE

Deseret News of May, 1862, will show how ambitious the pioneers were to built up home industry:

"Ye People of Deseret, Read This: James Shelmerdine begs to inform the public that if they really feel determined to encourage home manufactures, let them bring their beaver, wolf, fox, rabbit and other furs to his hat manufactory on Emigration Street two and a half blocks east of East Temple Street, and get in exchange good, home made hats of good quality."

The theatres and schools deserve special mention. Though most of this little history deals with the material struggles

of the Mormon pioneers—their daily fight with the elements for food and shelter and raiment—we should be sorry to leave the impression that this was the whole of their aim

INTERIOR VIEW OF TEMPLE GROUNDS, SALT LAKE CITY

and the sum of their efforts. Nor do we mean to speak of their strong religious life in this connection. Besides their religious activities they worked earnestly to improve the minds and raise the ideals of old as well as young. For the mature, they founded the Social Hall and the Theatre, both to provide needful amusement, but both having the high aim of training the people of Utah to appreciate the best in dramatic art. And they succeeded well. The veteran theatre manager of New York, M. B. Leavitt, in

his recent book, "Fifty Years of Theatrical Management," bears testimony to their success in these words:

"Sweeping as the statement may seem, I do not believe that the theatre has ever rested upon a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the capital of Mormondom."

For the children, the Mormons founded schools. The story of the growth of education in Utah is very pathetic. In the beginning there was no money and teachers taught simply for the love of teaching and a sense of duty. Their salary at times was a few bushels of wheat or a sack or two of flour. The state is full of these men and women who have given their lives to the cause of education. Clarissa Browning opened a school in Ogden in 1849. She had brought with her across the plains a bundle of old newspapers which she cut up and made into readers for the pupils. Her first month's salary was a large piece of buckskin, which she made into gloves and sold to the passing gold-seekers. The school was conducted in her little cabin, but in the winter of 1850–51 it had to be moved into the Bowery, it had grown so large. Here the children and teacher gathered about a large campfire and made shift to learn a great deal from their old newspaper readers. Sarah Pearson Richards is another name that should be cherished by the school children of Utah. She was a refined woman from Massachusetts, who crossed the plains with one of the first companies of emigrants. She organized the school in a wagon, which was set apart for that purpose, and heard classes while jolting along over the great trail. Lydia Stanley taught the first school in Davis County. It was a true open air school, though not so elaborate as those which the city of Chicago is now establishing. It was held in a little brush house and, since there was no stove and they dared not build an

open fire in such an inflammable hut, they did without a fire, except on the coldest days of winter. On such days they built a large fire outside and any pupil who could no longer bear the cold within, could get permission to go out and warm up.

The first school in Utah was opened in the Old Fort, in

BRIGHAM YOUNG'S SCHOOL
Northeast Corner of South Temple and State

Salt Lake City, a little more than three months after the arrival of the pioneers. Mary Jane Dilworth was the first teacher and the schoolhouse was an old military tent. The pioneers had brought a number of school books with them, including copies of the old Lindley readers and Webster's blue-backed spelling book. The pupils had no paper, but they made shift to dry bark and to find colored clay with which to write and draw. The teacher's desk was an old

campstool and the pupils' desks were hewn logs. Miss Dilworth was a good teacher and did much for the boys and girls in that little primitive school. With her Julian Moses taught a school and organized it into divisions somewhat as we grade schools to-day. He required all the pupils to bring a copy of the Bible, holding that it was the best book from which to learn good English.

We have gone a long way from those conditions. Not a child who reads this book but goes to school in a better building than the best that the children had in those days. Some of the handsomest school buildings in the country are to be found in Utah and such buildings are being constructed more profusely year by year. Our expenditures in the cause of education are infinitely greater than they were in the early days; but in earnestness, ambition, desire to accomplish something worthy, and thorough application, we could probably learn from those who lived when it was a trying task to go to school.

We shall close this review of life in early Utah with two echoes from the past. The first is from Captain Stansbury of the United States Engineering Corps, who spent a winter in Salt Lake City in 1850, while engaged in surveying Great Salt Lake and mapping routes for a transcontinental railroad:

"Our quarters were a small adobe house, unfurnished and unplastered, and roofed with boards loosely nailed on. Every time it stormed all the pans and buckets in the establishment had to be set down to receive the numerous little streams which came trickling in from every crack and knothole. We received from the citizens of the community every kindness that the warmest hospitality could dictate and no effort was spared to render us as comfortable as their own limited means would admit. Many families were still obliged to lodge in their wagons, which, being covered, served to make bedrooms, of limited dimensions it is true, but yet very comfortable. Many of these wagon boxes were large and when

taken off the wheels and set upon the ground, they made an additional apartment or back building to the small cabin. In the enclosure next to that occupied by our party a whole family of children had no other shelter than one of these wagons, where they slept all winter, literally out of doors."

The second quotation is a very chatty letter from Franklin D. Richards, under date of 1855:

"The California mail arrived yesterday. Our settlements are prospering everywhere and the health of the people is good. Brother Huntington has returned from his trip among the Navajos. He found the ruins of an ancient city, some of the buildings in a good state of preservation, four stories high, and the rocks laid in cement. Last Tuesday evening, Chief Justice Kinney made an extensive party at the Union Hall and invited the Presidency, the Twelve, and many other principal citizens to participate. Col. Steptoe, of the Army of the United States, and his officers were present. The hall was crowded. Judge Kinney, who, by the way, is a Presbyterian, danced for the first time in his life. He furnished the whole party with a splendid supper. The great word "UNION" was formed on the side of the wall with cedar boughs. The company was composed of ecclesiastical, judicial and military officials to the number of two hundred fifty. The members of the Legislature will give a party in the Social Hall on Monday night. It will be a splendid affair. Eleven officers of the United States Army, as well as the United States Territorial Officers, are invited to be present. The New Council House is enclosed and makes a splendid appearance. The Music Hall in Provo is finished and the first party assembled there at Christmas."

THE NEW UTAH

The advent of the railroad and the telegraph wrought a great change in Utah. Since that time the picturesque pony express rider has taken to less exciting pursuits. The great freight wagons are now seen only in back yards or on

remote mountain roads. The old thoroughbrace stage has disappeared and its successor, the light covered wagon, carries passengers and mail only where the railroads do not run. The citizen of Salt Lake now hears the news of the world almost as soon as the resident of New York. No

A VIEW IN MODERN SALT LAKE

longer are we content to buy our frocks and hats annually or biennially. The latest fashions appear in Salt Lake as regularly and almost as early as in New York. Everything has changed save the unchanging climate. The sun shines as constantly as ever; the wind blows as gently as before; the cool, light air which we breathe is as delightful and invigorating as it was to the Pioneers. But the valleys have become gardens, and even the deserts are changing to fruitful

farms, for immense reservoirs and canals have been built in recent years and millions of acres are watered now. Even the mountains are changed, for they have been pierced with railroad and irrigation tunnels; their canyons now

CATHOLIC CATHEDRAL, SALT LAKE CITY

carry well-graded roads and picturesque summer resorts; their sides have been torn open to furnish limestone for the smelters and cement factories, sandstone and granite for building, or ingress to the wealth of gold, silver, lead, copper,

SALT DESERT WEST OF GREAT SALT LAKE
Western Pacific Railroad

iron and coal that has so long been locked up in their rocky depths.

Most remarkable of all is the change that has come in the character of the population. The railroad brought in the Gentile—the hustling business man from the East. He was not content to sit down quietly on a little irrigated farm and grow old tranquilly in the simple life of the farmer. He opened up the mountain sides and exposed the treasures hidden in the rocks. He built railroads into the remote parts of the mountains to haul out the ore from the mines.

He built smelters and huge business blocks. He turned real estate boomer and advertised the resources of Utah far and wide. Through him, everyone, no matter what his race or religion, was urged to come to Utah. Before the coming of the railroad the population of Utah was almost exclusively Mormon. Since the railroads came, people of every faith have come and all have added strength. The religious rancor that once prevailed has largely disappeared and now we have a various but harmonious population working energetically to build up our state.

See how far we have come in so short a time. The white man settled here in 1847. Since that time, the desert has been reclaimed; cities have spring up along the trail of the wrapper; schoolhouses, theatres, libraries and churches now stand where the Indian wigwam once stood; mills and factories are planted along the streams where the beavers once made their dams. We are going farther—much farther; and the children who now read this book will soon be the men and women upon whom will rest the responsibility of carrying forward the good work so well begun. May God bless them and help them to be as brave and earnest as the Pioneers.